

FRIENDLY ADVICE

FROM A

^K
694 c 35
2

MINISTER

TO THE

SERVANTS

OF HIS PARISH.

LONDON:

Sold by J. DEIGHTON, *Holborn*. MDCCXCIII.

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

500 N. 5TH ST. NEW YORK, N. Y.

1897

1897

1897

1897

1897

1897

1897

1897

1897

1897

1897

FRIENDLY ADVICE, &c.

THE Author of this address calls himself your *Friend*, because he wishes you well, and would serve you to the utmost of his power.—If he has not silver and gold to bestow, such as he has, he freely gives.—He has been taught himself that there are truths more valuable than either, and this he would fain teach you: *for wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth LIFE to them that have it**.

I have an easy access to many of those whom you serve, and can privately, as well as from the pulpit, remind them of their

A 2

duty;

* Eccl. vii. 12.

duty ; but some of their servants I have no opportunity of conversing with, and, therefore, have composed the present little tract for your use.

For a Minister who rightly regards his situation, feels an affection for every class of his people.—As the spiritual Parent of a large Family, his concern is equally for every part of it : and as the servant of him who made himself the servant of all, he cannot overlook those who have a denomination so like his own.

But the service I am endeavouring to render you will very much depend upon your being willing to be served.—There are minds in so unhappy a state that nothing serious or important can gain their attention. If they read at all, they either amuse themselves with trifles, or poison themselves with trash. Such will probably throw away this tract in contempt, if it should fall into their hands. Should it, however, fall into the hand of one more thoughtful,

thoughtful, I will endeavour to cherish so much wiser and better a disposition.

I have been often encouraged when from the pulpit I have met a servant's attentive eye:—when I have seen them listening to a profitable remark while waiting in the parlour:—I have been pleased to meet them at a bookseller's, enquiring for some instructive publication; and have been ready to say upon such occasions, '*Happy is the man (whatever be his station) that getteth understanding, for she is a tree of life to them that lay hold upon her*!*'

The scorner seeketh wisdom, and findeth it not†; and the sluggard is wiser in his own eyes than seven men that can render a reason‡; but the man of understanding will think and listen:—he will seriously consider the shortness of life, and how stupid and brutish it is to waste it without improvement; much more so to sink it in folly, sensuality, and vice; and worst of all, to make no provision for the life that is to come; but actu-

A 3

ally

* Prov. iii. 13, 18. † Prov. xiv. 6. ‡ Prov. xxvi. 16.

ally make shipwreck of every thing for nothing, or worse than nothing.

I say thinking persons will often go over this ground, and accordingly they will listen to such hints as they meet, and they will improve as they listen.—In this temper, and in this way, some of the first characters for usefulness and respectability have arisen from among servants; agreeable to that scripture, *a wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the heathen**.

As endowed, therefore, with a capacity for whatever is really important in your station, turn your mind to such instruction as providence shall please to afford you in this or any other way.—It is from a small seed dropt into the ground that the most useful and ornamental productions of the field and garden arise: and a single hint has given rise to a train of thoughts which have formed a new character among men.

And

* Prov. xvii. 2.

And let me here add a caution, namely, that you owe to your happiness a determination not to slight any truth because it may accidentally be defended by a weak head, a bad heart, or a wrong temper.—It is possible that these very hints may be put into your hand in a way which tends to lessen their good effect.—But recollect, that a guinea is exactly of the same value to you, in whatever way it is presented.—Regardless of the mind of the giver, you would say, ‘ gold is gold : ’—now I only ask that you would, in the same way, reflect that Truth is Truth : and that Truth will serve you where Gold cannot.—*Buy* thou, therefore, *the Truth*, and *sell it not** on any account whatever ;—stand by it, and it will stand by thee ; for it is GREAT, and shall PREVAIL.

CHAP.

* Prov. xxiii. 23.

CHAP. II.

AN all-wise providence has appointed different stations, and made them dependent on each other; so that the EYE cannot say to the HAND, ‘*I have no need of thee**.’—It has also made the happiness of each member to depend on the regular performance of its own particular office; so that the eye, while it directs the hand, shall, in return, receive protection from it.—This mutual dependence is intended *that there should be no schism in the body; but that the members should have the same care one for another†*.

Whatever, therefore, you meet with in this tract, which treats of what you owe to the happiness of your employers, is by no means to be understood as if the payment would lessen your own stock of happiness.—I mean to shew rather that your interests and comforts are mutual, and that what truly promotes one, will as truly increase the

* 1 Cor. xii. 21. † V. 25.

the other.—A fatherly regard to your true interest ought never to be forgotten either by your minister or master; both are bound to remember that *they* also have a master in heaven, who has commanded them *to love their neighbour as themselves**; and to give *unto their servants that which is just and equal†*.

It is *just* and *equal* then that faithful service should meet with suitable protection and encouragement.—Neither the laws of God nor man forbid you to humbly seek relief under want, excessive labour, or injuries of any kind.—You are justified in quitting a place in which you cannot enjoy health, or obtain reasonable support and comfort.—But prudence requires you to be cautious how you change your place merely for the sake of greater wages. Many a servant has sold health, comfort, and character, yea the safety also of body and soul for a paltry consideration in money; and learned too late, that one place with small wages, is often better (all things considered) than another with large.

Much

* Matt. xxii. 39. † Col. iv. 1.

Much less let a hasty word, or momentary vexation, throw you out of place.—Whatever you say in passion, you will repent saying.—It is always *folly*; often *madness*.—"No government," says an able writer, "could subsist for a day, if single errors could justify defection." And we may add, that such as throw up their post for an error's sake, will probably spend their lives in smarting for their rashness.

In wishing to change your place, you should recollect that every change will bring with it its own inconveniences and difficulties, and some that you will have no suspicion of, till you feel them.—It is childish to form high expectations of a new thing. People of experience expect but little from the most flattering prospects and proposals.—Sin, like a blight, has entered every place, and marred the most pleasant of its fruits and flowers.—If good men (like Aaron, Eli, and David) are obliged to lament that *their house is not so with God** as they

* 2 Sam. xxiii. 5.

they wish and earnestly pray for, what can we expect from the generality of houses?

You should also never forget that we carry the greatest part of the trouble we complain of, in our own bosoms.—When we wish a change, we, for the most part, are like sick persons, who imagine that if they could change sides in their bed, they should be easier;—they turn, and find they are still uneasy, because they are still sick.—This life was never intended to be the rest of either master or servant; both have their burdens, and the master's is sometimes the heavier.

The dutiful and pious conduct of some servants towards their indigent relations should not be forgotten.—I have seen a daughter willing to wear mean cloaths, that her aged mother might have some to wear.—I have also seen such conduct blessed with distinguished favour. *Honour, therefore, thy father and thy mother (which*
is

is the first commandment with promise) that it may be well with thee.*

As reputation, in general, is *power*; so the reputation of servants is peculiarly *their* strength.—A servant with health and character is provided for.—*A good name is better than precious ointment†.*—A silent steadiness, a tried integrity and diligence, are so essential to the interests of mankind, that no master can be insensible of their value;—be assured that the wealthiest and the happiest are so needy, in this respect, that they are ready to seek such service, at almost any rate.

Let nothing, therefore, base or false, rob you of that precious jewel, your reputation:—be honest, diligent, and civil, if it were only out of respect to yourself.—Who is not struck with the answer of that slave which history records, who standing among others for sale, and being asked by a purchaser ‘*Wilt thou be faithful if I buy thee?*’ replied, ‘*Yes, whether you buy me or not.*’

But

* Eph. vi. 2, 3. † Eccl. vii.

But character, especially among females, (to whom I now speak) is easily blasted, so as to be irrecoverably lost.—If any consideration can lessen the crime of the villain who attempts to strip you of it, it must be that of his not considering the depth of ruin into which he would plunge you.—He, probably, considers not (but I hope you will) that, want of reputation, and the despair which attends it, fill our streets with human sacrifices, and daily murder millions both in body and soul.

Your safety partly consists in being aware of your danger. Detect ruin in its approaches : understand its smiling aspect, and plausible pretence : particularly avoid dangerous occasions ; and whatever you find likely to deprive you of your resolution. They have made but little observation on their own hearts, that have not learned how weak their reasons and resolutions are in the moment of temptation ; and, therefore, that their safety lies in mak-

B

ing

But

ing a *timely* escape—that is to say, an *immediate* one.

I am obliged now to turn from considerations which more particularly relate to your private concerns, to those which belong to your engagement.

But before we enter upon the next chapter, let us seriously resolve to seek his blessing upon these hints, “from whom (as our church expresses it) “all holy desires, “all good counsels, and all just works, do “proceed;—that we, who cannot do any “thing that is good without him, may by “him be enabled to live according to his “will, through Jesus Christ our Lord. “*Amen.*”

CHAP. III.

HE who foresaw the infinite variety of disputable cases which would arise, and which no body of laws, however extensive, would reach: He, when he visited us
in

in great humility, left a rule so comprehensive, that it will apply to every case; and at the same time so easy, that the meanest capacity may apply it.

ALL THINGS WHATSOEVER YE WOULD
THAT MEN SHOULD DO UNTO YOU, DO
YE EVEN SO TO THEM: FOR THIS IS
THE LAW AND THE PROPHETS*.

As our claim upon others depends so much upon our *rendering to all their dues*†, (as tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; and honour, to whom honour;) it is my duty to state to you some of those dues which those you live with have a right to claim. And, as the first step to our rightly performing our part, is to *know* it, I shall select the rule above mentioned as our *measuring rod*.—I shall put this standard into your own hand, and observe, that in order to your using it, you have only to suppose, respecting your master, that Providence had appointed you to govern instead of to serve; you will then perceive what you would reasonably claim

B 2

from

* Matt. vii. 12. † Rom. xiii. 7.

from those servants over which you were placed.

Would you not expect while you fulfilled your engagements with them, that they should yield you both faithful, and *cheerful* service? and that they should bear with those infirmities in you which are common to human nature?—Would you expect them to be honest not only in larger matters, but that they should not watch opportunities to purloin in smaller?—Would you deem it upright if they listened to your private conversation?—if they examined your private papers?—if they wasted or made away with your substance? or your time?—In a word, would you not say, real honesty will do nothing which fears a discovery, or needs secret opportunities, or concealments.

For a master as much pays his servant for *time* and *care*, as his tradesmen for goods; and while his property is liable to be attacked in a variety of ways, he employs servants,

servants, like so many watchmen, to defend it.—But how hard would you deem it to be betrayed by your guards?—To have the very staff upon which you leaned, not only fail, but pierce you?—To have a servant idle when you particularly needed his activity? and wasting that which is often provided with difficulty?—How would you feel his carelessness, when much depended on his care? and at the same time too proud and impatient to receive either reproof or instruction?—With what grief would you observe him chusing the very connections which you had forbidden?—forming a separate interest, yea a sort of conspiracy against you and your family? and seeking wretched pretences to justify absolute injuries? I cannot doubt but you would propose our rule, as an end to all debate:—You would bid him honestly ask his own heart ‘How *he* would like such treatment?’

Again, would you not expect that while your property was secured, and your interest consulted in other respects, that the

character of yourself and family should be equally secure?—Apply the rule again, and enquire what *you* would think of a servant who scrupled not to expose your weakness to any one who would be mean enough to hear the tale?—what would you say to those who collected and retailed every fault or misfortune in your family? especially when mistated, and presented on the unfavourable side only?—I am persuaded their having taken away your purse would not have left so unfavourable an impression upon your mind.

I have said nothing here of inventing absolute falsehoods, because I am not speaking to the abandoned, but to the inconsiderate:—to such as do not consider that to speak only half the truth is often a lie; and that the truth itself may be so injurious, that nothing can justify its being spoken, but when greater injuries must follow upon our silence.

Once more, you would not only require
your

your servant to be honest, sober, and careful of your property, interest, and character; but you would reasonably expect attention as to the *manner* of your being served.—You must be conscious how much satisfaction depends upon the spirit and temper of the person serving; and how very offensively a command may be obeyed: inasmuch, that obedience in the act, may be accompanied with perfect rebellion in the *manner*. You know if *you* receive assistance in a fullen, careless, or impertinent way, you had rather be without such service. You must also be sensible that if every trifle is made a subject of debate or contention, no family can be at peace. Providence has appointed some to govern, and others to serve, as different members of the same body; and when this order is not cheerfully submitted to, there must ensue, strife, confusion, and every evil work.

Thus I have mentioned some instances as examples of trying the rule, or standard of right; but innumerable instances beside
these

these might be mentioned, and will daily arise, to which your rule is equally applicable. If, therefore, vicious companions attempt to make wrong appear right, or to think very little of the wrong; recollect you have a rule at hand which will exactly suit the case: and easily determines what is *your* duty: for no wrong conduct in others can possibly excuse what is wrong in us.

A considerative master will not, indeed, rigorously exact his claims; he will know human nature too well to expect more than imperfect service from imperfect creatures. —The errors he marks in his own course, the passions which disturb his own bosom, and the *ten thousand talents* he hereby owes to *his* Lord, will teach him to avoid so great a mistake as that of angrily *taking his servant by the throat, saying, 'Pay me that thou owest!'** —But the more generously he refrains from *demanding* all his due, the more willing should you be to *pay* it. Yea, with a generosity like his own, exact it from yourself.—And depend upon it, that
if

* Judges v. 22-

if you possess such real worth, sooner or later your worth will be felt and acknowledged; however low your present station, or discouraging your prospects.

CHAP. IV.

I Come in this chapter to drop a few hints respecting the temper you should cultivate towards your FELLOW SERVANTS: and your living well with them, depends much upon the regard you pay to the same general rule of, *doing as you would be done by.*

The jealousies and animosities which arise from the merest trifle, and throw a large family into confusion and party rage, is scarcely to be conceived by those who have not seen it.—Like a single spark, which struck by accident, and falling upon combustible matter, will lay a whole town in ashes.—In order, therefore, to live in peace, you must not only be peaceably disposed, but, as the apostle expresses it, you must

must SEEK *peace*, and PURSUE it*—that is, as men pursue any object upon which their heart is set.—Often have we heard complaints stated with great plausibility by one party, and thought the injury to be very great, till the other side was heard. If, therefore, you suppose (which is very common) that the grievance lies chiefly, if not entirely, with your fellow servant, put yourself in his place, and you will, perhaps, begin to discover your mistake.

Let me particularly exhort you to make an ingenuous confession of error as soon as you discover it. Never think you degrade yourself by taking the side of truth, whenever, or with whomsoever it appears.—To convince my adversary is gaining a victory over him, but to confess my mistake is to gain one over *myself*.—In a word, it is often the only method left us of doing away a fault:—it is the way to rise by a fall:—it is an opportunity of seizing the approbation of another's mind:—it silences his future blame ;

* 1 Pet. iii. 11.

blame ; and often overcomes evil with good.

History mentions one Aristippus, who went to Æschines his enemy, and said, ‘ Shall we never be reconciled till we become a table talk to all the country ? ’—When Æschines agreed to a reconciliation, ‘ Remember,’ said Aristippus, ‘ that though I was both the elder, and the superior, I fought first to thee ! ’ ‘ True,’ replied Æschines, ‘ I every way feel my inferiority, for I began the quarrel, and thou the reconciliation.’

One of the worst characters which enters a house is *the whisperer which separateth chief friends**. But I pray you understand me here ; by a whisperer I cannot mean one who feels himself bound to give notice of wrongs he cannot otherwise prevent : no ; I mean a wanton or malicious sower of strife.—The fable which represents a cat wickedly creeping from the top to the bottom of a large oak, hatching suspicions in
the

* Prov. xvi. 28.

the inhabitants, and confining them through fear of each other till they were starved; such a mischievous animal, I say, is but a picture of the whisperer. I hope you will consider the injustice and cruelty of such a practice; and recollect, none despises the tale-bearer more than those who listen to the tale; and that *with what measure ye mete, it will (in one way or other) be measured to you again**.

In a word, whether we regard masters or servants, we live in a world which has so many sharp points and critical stations, that our own comfort, as well as that of those we live with, is made to turn upon mutual kindness, forbearance, accommodation, and dependence; for want of these we are condemned to bear the continual lash of discord, and are made our own tormentors.

The least consideration will inform us, how easy it is to put an ill-natured construction upon a word; and what perverse

turns

* Matt. vii. 2.

turns and expressions spring from an evil temper:—nothing can be explained to him who will not understand; nor will any thing appear right to the unreasonable.—“Every thing in life,” says one of the ancients, “has two handles,” but it must be a very bad disposition, indeed, which will be ever seizing the wrong.

I therefore repeat it, that if you would *have* comfort, you must *give* it. It is no uncommon thing to hear the very persons who throw a family into confusion, complain that there is no peace in the family.—But he that would escape the calamity of fire, must be careful not to strike the sparks which enkindle it.

The true remedy for all these evils is true religion. This (as far as it is embraced) *brings glory to God, peace on earth, and good will towards men**.—The slightest acquaintance with the doctrine and example of our Saviour, must convince every unprejudiced mind of their holy and hea-

C

venly

* Luke ii. 14.

venly tendency: and the *tendency* of this religion is a sufficient proof that it came from heaven, and leads to it again, if no other proof could be given.

From whence come wars and fightings among us, but from the want of that mind our master possessed and recommended?—That would put an end to those bickerings and jealousies which render families so wretched.—Christianity teaches us rather to suffer ills, than inflict them: and to give good measure and running over, rather than nicely consider what was agreed for; and on every trifling occasion to be crying out ‘ This is not my work!’—‘ That is not my place!’

Let me also remind you, that Christianity not only affords the comprehensive rule I have all along insisted upon, but gives also *particular* directions to servants, which I here put down, for you to turn to at your leisure, and which I shall presently mention more expressly. Eph. vi. 5—9,

I Tim.

1 Tim. vi. 1—4, Titus ii. 9, 10, 2 Pet. ii. 18—21.

In these scriptures you will however observe, that Christianity not only enjoins peace and forbearance, but truth and equity.—Whatever price, therefore, we pay for peace, it must never be purchased at the expence of truth.—The quiet of some persons is little more than a state of confederacy, or agreement in wrong sentiments and bad practices; which, as it is my duty to warn you of, so, at the same time, I would add, that there is nothing wrong in the character of man, which a serious reader of his Bible will not find described, together with its danger and remedy.

Waste not then the leisure you have, (especially on the Sunday) in so wretched and unprofitable a manner as many do; but gather up your fragments of time for present improvement and eternal happiness: and endeavour in improving opportunities, to imitate a great character of ancient

times, who, when almost expiring, he heard some persons discoursing in a low tone of voice, said, ‘*Speak out; that I may learn something more before I die!*’

CHAP. V.

I Have hitherto spoken principally on those subjects which relate to your comfort and character in this world: I should, however, perform but a small part of my duty, and but ill fulfil the profession of a friend, were I to confine my advice only to the present moment. To give a man direction for travelling *comfortably* is worth something, but how insufficient will this be, if we neglect to point out the *right road* in which he is to travel?—Even a rough and dreary way which leads to our father’s house, is far better than a smooth and pleasant path which leads to the abode of an enemy.

I come, therefore, to speak on the subject

ject of that religion which I mentioned at the conclusion of the last chapter ; and which is no other than a state of friendship with God :—an high and holy expectation which he raises in our hearts on the security of his own truth ;—which brings present *life and peace**, and like a river, refreshes and fertilizes every place through which it glides.

Religion, moreover, particularly invites your regard, as it is a blessing common to rich and poor.—“ It is at church that the “ poor man lifts up his head.” Providence has appointed many distinctions in other things, all which a Christian is satisfied with on this very account, that as they are but momentary in themselves, so they are appointed of God for wise purposes : but in the grand and eternal concern, you have the same privileges and promises which are proposed to your master.—For as the natural sun shines into the room of the meanest servant with the same splendour and warmth as into the master’s ; so the

C 3

sun

* Rom. viii. 6.

fun of righteousness ariseth, without any respect of persons, upon their hearts: and as the servant's apartment has often most light; his heart is sometimes blessed with most religion.

Left, however, you should have fallen into the more common mistakes about our religion; or lest you should be led away by any dangerous heresy of the day, and make shipwreck of that faith for which our reformers so nobly fought and bled; I intreat your attention while I discourse farther on a subject which in its importance infinitely exceeds every other. *For the things that are seen are temporal; but the things that are not seen are eternal**.

Christianity then, is more than a reputable *profession*, a just *notion*, or a regular *form*, however valuable in themselves: to mistake it for these, is like mistaking an image for a man; or the *form* of any thing, for the thing itself.—It is more than an *outward reformation*; for this is but lopping off

* 2 Cor. iv. 18.

off the branches of a bad tree, while the root remains to bud afresh.

It is also more than *doing our duty towards one another*; for to stop here, would be like regarding your fellow servants while you forgot your *master*.—Yea, we shall fall short of our mark, if we only regard what we are to *do for our great MASTER himself*; since the gospel principally discovers what he hath *done for us*; and this discovery he declared to be of such importance, that our eternal state depends upon the regard we pay to it*.

If, indeed, our religion were not more than moralists teach, the figurative atonements made before Christ came, and the *real* one he made on the cross, would not only be an immense, but unnecessary expence; and the promise of a *divine spirit, and a new heart*† unaccountable.—On the other hand, the cross of Christ, and the promise of his spirit, point out the depth of that ruin into which sin has plunged us:—they shew, that

without

* Mark xvi. 15, 16. † Ezek. xxxvi. 26.

*without shedding of blood there is no remission**:—and, that without such a repentance or change of mind takes place in the sinner, as may be compared to his being *born again*, *he cannot see the kingdom of God†*.

To speak as plainly as I can on such a subject, Christianity sets forth the benefits which fallen creatures derive from a Redeemer: and these benefits consist in that which he wrought FOR them, and that which he works IN them.—At the same time it discovers that, *without him, they can do nothing for themselves‡*.

Who, in this respect, hath believed our report? and to whom is the arm of the LORD revealed? FOR us (if, indeed, we are his disciples) he grew up as a tender plant; for us he was despised and rejected of men; and after speaking to our case as man never spake, and performing such wonders as man never wrought, our iniquity was laid upon him, and he was brought as a lamb to the slaughter.—There for us men, and for our

salvation,

* Heb. ix. 22.

† John iii. 3.

‡ John xv. 5.

salvation, it pleased the LORD to bruise him, and to make his soul an offering for sin**.—FOR us also he gave himself*; and bore our sins in his own body upon the tree†,—the just for the unjust, that he might bring us to God‡. And having DIED for us, for us also he ROSE, leading captivity captive, and receiving GIFTS for men§.

But it was not only FOR us he did this, he also sends these purchased gifts INTO our hearts:—It is IN us that he sets up his kingdom of righteousness, peace, and joy in the Holy Ghost||.—It is IN us he works repentance, faith, hope, and love: from which spring these genuine fruits of righteousness, which are by Jesus Christ to the glory and praise of God¶.—This is that life of God in the soul of man which is the earnest and foretaste of life eternal.—And this our Lord has taught us to expect we shall as really and actually derive from himself, and receive into our hearts, as the branch really and actually

** Isa. liii. 1—10. * Titus ii. 14. † 1 Pet. ii. 24. ‡ iii. 18.
§ Eph. iv. 8. || Rom. xiv. 17. ¶ Phil. i. 11.

tually receives life, sap, or nourishment, from the *Vine* to which it is united*.

As he sat on the well discoursing with a woman of Samaria, he taught the same truth by another figure when he said, ‘ *If thou knewest the GIFT OF GOD, and who it is that saith to thee, ‘ Give me to drink;’ thou wouldest have asked of him, and he would have given thee LIVING WATER. Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be IN him a well of water springing up into everlasting life†.* Accordingly, in the great day of the feast, Jesus stood and again proclaimed his best gift; and promised to every thirsty soul a spring of divine and eternal life, derived, indeed, from himself, but to spring up IN the heart of the believer.—And, lest his meaning should not be comprehended by every one, the evangelist adds, *this spake he of the Spirit, which they that believe on him, should receive‡.*

Thus

* John xv. 4. † John iv. 10, 13, 14. ‡ John vii. 37—39.

Thus securing us from all we *fear*, and supplying us with all we *need*, he becomes completely our SAVIOUR.

Let me further hint, that by attending to these principles, you will be enabled to detect the more plausible errors you meet with.—Examine, when a doctrine is presented, whether it does not tend to oppose, or *explain away*, one or other of these two branches of Christianity :—either, what Christ does FOR the sinner by the merit of his blood ; or what he does IN the sinner by the power of his Spirit.

I cannot, indeed, in a few words, convey a more plain and scriptural account of these truths, than in the following short extract from the articles of the Church of England ; which maintains, that “ there
 “ is a fault and corruption in the nature of
 “ every man that naturally is engendered
 “ of the offspring of *Adam* ; whereby man
 “ is very far gone from original righteousness, and is, of his own nature, inclined
 “ to

“to evil*.”—It further declares, that
 “the condition of man after the fall of
Adam is such, that he cannot turn and
 prepare himself by his own natural
 strength and good works to faith, and
 calling upon God; having no power to
 do good works pleasant and acceptable to
 God, without his grace†.”

Do you ask upon what foundation we
 can now stand before God? the answer is,
 upon that only which he himself hath laid:
 for “we are accounted righteous before
 God only for the merit of our Lord and
 Saviour Jesus Christ; by faith, and not
 for our own works or deservings‡.”

Do you further ask ‘of what value then
 are these works of ours, since they cannot
 justify us before God?’ The Church well
 replies “Albeit that good works, which
 are the fruits of Faith, and follow after
 Justification, cannot put away our sins,
 and endure the severity of God’s judge-
 ment; yet are they pleasing and accept-
 able

* Article ix. † Article x. ‡ Article xi.

“ a
 “ n
 “ i
 “ n
 “ d
 F
 imp
 is o
 reco
Bere
 in T
the w
 inste
 rash
search
were j
 noble
 cially
 leadin
 direct
 with
 mates
 and, t
your fee

* Artic.

“ able to God in Christ ; and do spring out
 “ necessarily of a true and lively Faith ;
 “ insomuch, that by them a lively Faith
 “ may be as evidently known, as a tree
 “ discerned by the fruit *.”

For full satisfaction on these, and less important points, search the scriptures :—It is our Lord’s own direction† :—and it is recorded to the honour of some people at *Berea*, that they were *more noble* than those in *Thessalonica*, not only in *that they received the word with all readiness of mind*, but that instead of listening to senseless prejudice and rash opposition, like their neighbours, *they searched the scriptures daily, whether these things were so*‡.—Let me intreat you to imitate the nobler mind of this ingenuous people, especially as your Bible contains not only these leading truths, but a variety of examples, directions, and encouragements, connected with them.—It not only leads, but animates : it not only discovers, but supports : and, therefore, is to be the constant *Lamp to your feet, and Light to your paths*§ :—the Staff

D

upon

* Artic. xii. † John v. 39. ‡ Acts xvii. 11. § Ps. cxix. 105.

upon which you are to lean every step of your way.

My design in mentioning these truths, is to remind the members of our Church of their principles : to place the feet of the inexperienced in the ancient track ; and to put them upon their guard.—For want of caution, and some assistance at first setting out, well meaning people have been miserably perplexed and discouraged in their course ; or drawn aside by seducers.—For *while men slept, the enemy came and sowed tares**.

CHAP. VI.

FROM what has been stated, it plainly appears that Religion is a living tree, bearing heavenly fruits ; *the planting of the Lord, in which he will be glorified†* ; his noblest, and most expensive work : it is no wonder, then, that the great adversary of God and man should be ever raising prejudices against it :—not, indeed, against the *form*, but

* Matt. xiii. 25. † Isa. lxi. 3.

against the *power* of godliness. Among other objections which I have not room to mention, none is more common than that which represents serious religion as the death of *happiness*, and the grave of *business*; and of this, you will not fail to have certain instances pointed out as proofs.

But those instances are impositions:—they are not effects of true religion, but of the reverse: for *the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance**.—Are these terms for wretchedness? or are these fruits likely to produce it?

A penitent, indeed, like the *Failer*, may upon his being awakened to a sense of his danger, express this sense with terror, and anxiously cry out ‘*what must I do to be saved†*?’—and a backslider, like *Peter*, cut to the heart with a sense of his ingratitude, may for a while seek a retreat where he may go aside to *weep bitterly*. There is a season of correction, *a time to mourn‡*, which, like a dark cloud to the husband-

D 2

man,

* Gal. v. 22, 23.

† Acts xvi. 30.

‡ Eccl. iii. 4.

man, is generally followed by a fruitful season.—What wisdom would there have been in any of us, if we had never known sorrow?—but though such a *weeping endureth for a night, joy cometh in the morning**.—a true, solid, abiding satisfaction; liable, indeed, like every thing below, to interruptions, but such as a man feels upon the recovery of his health through a salutary though painful course of medicine.—No one ever deemed such an one *unhappy*, because he underwent some pain in order to a sound cure.

A Christian of a peevish or melancholy turn may be found; but, like a tree without its proper fruit, though he may be *alive*, he is not *well*.—We are not allowed to call him a *dead* or *bad* tree, because he does not flourish for the present season; but, for the same reason, we cannot say he is an *healthy* one.

True religion is the life and health of the soul; and, whoever truly possesses it, is strengthened with peculiar encouragements for

* Pl. xxx. 5.

for every good word and work.—Surely, if any thing can warm and animate the heart of man, and enable him to bear up under difficulties, it must be an assurance that *the eternal God is his refuge*; and that *the everlasting arms are underneath him**:—that *all things shall work together for his good*†; and that his *light affliction, which is but for a moment, shall work for him a far more exceeding and eternal weight of glory*‡.—Admitting that other men have their hopes and joys, can they be compared with these?—*Their comforts depend upon their corn, and wine, and oil increasing, but a believer can say, ‘ though the ‘ fig-tree shall not blossom, neither shall fruit be ‘ in the vines, and the labour of the olive should ‘ fail, yet I will rejoice in the Lord; I will joy ‘ in the God of my salvation*§.’

I intreat you, therefore, henceforward to consider religion as the true spring of solid happiness:—it consistently bids its disciples to *rejoice always*||, because it affords them matter for rejoicing under the loss of

D 3

all

* Deut. xxxiii. 27. † Rom. viii. 28. ‡ 2 Cor. iv. 17.

§ Hab. iii. 17, 18. || Phil. iv. 4.

all things, “ in the hour of death, and in
“ the day of judgment.”

As to the article of *business*, what is a religious man not prepared for, that he can be called to? The *Fear* of God fits him to be intrusted: the *Favour* of God raises and animates his expectations: the *Promise* of God supports him under difficulties: the *Word* of God gives general direction to his steps; and the *Blessing* of God attends them.—You shall, however, not take my word for this:—you shall see the fact.

Compare any irreligious servant, with that servant of *Abraham*, whose character is recorded in Gen. xxiv. What an holy acquaintance had this man formed with his God!—what reliance on his Providence!—what fidelity to his Master!—what diligence!—what real dignity of character, though in service!—*He ruled over all that Abraham had*, but forgot not that he was still *Abraham's servant*.—Entrusted with a business of the last importance, he conduct-
ed

ed it as his own ; or, as the apostle speaks,
‘ with singleness of heart, as unto the Lord.’*—
 As he approached the place of his business,
*he made the camels to kneel down without the city
 by a well of water;* and, knowing from whom
 all our help cometh, he said, *‘ O Lord,
 ‘ God of my master Abraham, I pray thee send
 ‘ me good speed this day, and shew kindness unto
 ‘ my master.’*—Upon observing signs of suc-
 cess in answer to his prayer, *he blesses the God
 of his master:* and upon his business being
 successfully concluded, he again *worships the
 Lord:*—transacting his concerns more with
 God than with man, and mixing prayer
 and praise with every stage of it.

Nor suppose, that he was less diligent,
 because he was so devout: *fervent in spirit,*
 he was not *slothful in business†.*—An idle en-
 thusiast may disgrace religion, but has nei-
 ther part nor lot in the matter.—True reli-
 gion is the friend of business:—it directs it ;
 —it transacts it honourably ;—it generally
 secures success to it.—Doing business with
 diligence and truth, seemed a part of this
 man’s

* Eph. vi. 5.

† Rom. xii. 11.

man's religion.—*He, and the men that were with him, tarried that night; and they rose up in the morning, and he said, 'Send me away unto my master.'*—And when the brother and the mother of the damsel whom he had sought in marriage for his master's son, would have detained him a few days, *he said unto them, 'Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master.'*

Now compare, as I said, the wisdom and worth of this servant of God, with the folly and falsehood of such a slave to gold as *Gehazi**, and you will scarcely refrain from crying out, *'Then I saw that wisdom excelleth folly, as far as light excelleth darkness†.'*

Great excellence in any station has always been rare: yet servants of this character may be found in every age.

Some years ago I became acquainted with a servant whom I shall call *LUCIUS*: one, who knowing the human heart in its deceitfulness

* 2 Kings v. † Eccles. ii. 13.

ceitfulness and depravity*, stood, indeed, before his God, like the Publican, *smiting upon his breast*; but one who stood before his Master with an integrity and diligence which his master had long observed, and which at length gained his intire confidence. —Lord *— thought and talked of Christianity like many more who have it yet to learn; but was constrained to admire its effects in his servant LUCIUS. He saw in him the fear of God; the consolations of the Gospel; the truth it enjoins, and the devotion it inspires. But while he beheld all this as a singular matter of fact, maintained and exercised in a house like his, he was equally struck in observing, that LUCIUS was one of the most humble and attentive of his domestics; and no less eminent as a servant, than as a saint.—The unbelieving Lord (for who can change the heart but God only?) continued while he lived to advance and vindicate the christian-servant; and dying, bequeathed a solid testimony to his virtues.

Then

* Jer. xvii. 9,

*Them that honour God he will honour**, and he will send the honour by what hand he pleases.

To LUCIUS the servants also looked as to a common friend or brother: he instructed them; he assisted them; he reconciled them; he was their example, and if there were any more foolish and profligate than the rest, he had the honour of their reproach.—I need only to add, that I mention this fact, as well as the former, to shew how honourable a part such servants sustain in society;—to shew that true religion is the same in every age;—to exhibit the fruits of genuine Christianity wherever it is found;—and to encourage servants to higher aims than they usually entertain.

CHAP. VII.

AS christian servants are likely to be among the first who take up a serious tract, their character ought to be particularly remembered

* 1 Sam. ii. 30.

membered in it ; for their dangers as well as privileges are peculiar : throughout this chapter, therefore, I speak to such only.

And let me affectionately intreat you, my christian friends, to *walk worthy of the vocation wherewith ye are called, with all lowliness and meekness**.—While you are the servants of God, be careful never to forget that he has appointed you to be also the servants of *Man*.—One duty should never be opposed to another duty :—Our religion teaches us to *adorn* our station, not to forget it.—Beware, therefore, of the error of those, who upon taking up a religious profession, have become conceited, forward, and unmindful of that order and decorum which God has appointed for the well being of society.

Instead of disgusting your master by such a conduct, endeavour by every lawful mean (but by no other whatever) to secure a place in his esteem, as well as in his house ; and in order to this, let your diligence be as his right hand, and your care as his right eye :

—Study

* Eph. iv. 1, 2.

—Study his temper and his interest, and your own will be studied at the same time.

A certain Centurion's servant, who was dear to him, was sick, and ready to die; and when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him to come and heal his servant.*—You may here remark, how dear a servant may render himself to his employer; and how God causes one good office to be repayed by another.

But I will come nearer home.—LYDIA is the servant of a small family, whose mistress I lately visited after a long illness.—
 ‘ Sir,’ said she, ‘ the girl who has just
 ‘ left the room is a greater comfort to me
 ‘ than I can express.—She watches me with
 ‘ the affection of a daughter, and the care
 ‘ of a nurse.—When my complaints make
 ‘ me peevish, she contrives something to
 ‘ sooth me.—I often observe her taking
 ‘ pains to discover what would add to my
 ‘ comfort; and often am presented with the
 ‘ thing I wish for, before I express it in

‘ words.—

* Luke vii. 2, 3.

‘ words.—I live without suspicion, for I
 ‘ perceive her conscientious to scrupulosity :
 ‘ —my chief complaint is, that she takes
 ‘ so much care of me, that I cannot make
 ‘ her take sufficient care of herself.’

‘ I have observed,’ said I, ‘ her atten-
 ‘ tion at church, as well as when waiting
 ‘ upon you.’

‘ My servant,’ continued she, ‘ is a Chris-
 ‘ tian; and in my late distress, afforded me
 ‘ her prayers as well as her tears.—Her
 ‘ parents were too poor to give her any
 ‘ education, but she has taught herself to
 ‘ read, and frequently reads the scriptures
 ‘ to me.—Now and then, while she is read-
 ‘ ing, her heart is too full to be quite silent
 ‘ on the passage, and then she drops an ex-
 ‘ pression or two accompanied with such
 ‘ simplicity and meaning, as bring to my
 ‘ mind those words, *I thank thee, O Father,*
 ‘ *Lord of heaven and earth, that thou hast hid*
 ‘ *these things from the wise and prudent, and hast*
 ‘ *revealed them unto babes**.—In short, I

E

‘ esteem

* Luke x. 21.

‘ esteem her one of the most valuable gifts I
 ‘ ever received from an indulgent provi-
 ‘ dence; and never could have supposed
 ‘ that so much of my comfort depended on
 ‘ the faithfulness and care of a poor servant.’

After saying some things to encourage this
 worthy girl, as I passed her in going away,
 I could not help saying also to myself,
 ‘ How much better do these retired virtues
 ‘ deserve recording, than those splendid
 ‘ mischiefs which historians call up all their
 ‘ eloquence to adorn!’

But to return: Are you in prosperous cir-
 cumstances? be careful lest you forget Him
 who placed you in them: and lest you abuse
 these advantages to the dishonour of your
 best Friend. Often recollect that you keep
 your present station only during his plea-
 sure; and consider with pious *Nehemiah*,
 that every heart is in his hand, and every
 gift at his disposal.

And here, by the way, is another instance
 of

of a man who found that earthly business is never so well conducted as by heavenly wisdom.—He had a most arduous undertaking before him, but, with God for his helper, he despaired not of success.—He requested his master for leave to pursue his undertaking, but secretly looked to God alone for the answer he was to receive: while he presented wine to the King, he worshipped a greater King; even one who, he knew, *turns the hearts of kings as the rivers of water**.—Bitter enemies opposed him; but a man like *Nehemiah* always knows what to do with his enemies; he puts them into God's hand, while he walks wisely and uprightly before them.—Admirable was his conduct when he found some of what they might call his own sect acting amiss; with an holy indignation he testified against their abuses, though engaged with him in the same general design:—he expected no success but in the way of righteousness, and in this way he found it.

Let us thank God that he hath given such examples as these for every station in

E 2

life,

* Prov. xxi. 1.

life, and then let us beg for grace to imitate them.

Should, however, your present station be discouraging? trust God, and act uprightly, and you shall succeed at length, even beyond your expectations.—It was in a patient, faithful service, under hard treatment, that *Jacob* found a Friend to plead his cause which his master could not but notice. ‘*I have learned,*’ said *Laban*, ‘*by experience, that the Lord hath blessed me for thy sake**.—The blessing of *Abraham* was the portion of *Jacob*, and, we are assured, is equally the portion of every christian, to the end of time; for, *if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise*†.

Read what a train of difficulties *Joseph* had to encounter:—hated by his brethren; falsely accused by his mistress; and imprisoned for his integrity.—Still, like *the moon walking in brightness*, he continued to shine through a disastrous night; securely relying on him *who cannot lie*; and who promises to make

* Gen. xxx. 27. † Gal. iii. 29.

make *all things work together for good, to them that love him**.

Affliction is a school in which a good man learns not only to be wise, but in the end to be thankful.—I have somewhere read of a poor servant or slave, who under great severity, had fled from the worst of masters to the best.—I mean, he had sought rest in the bosom of Jesus Christ, the common friend of the weary and heavy laden.—This man was so impressed with a sense of the benefits he had derived from his afflictions, that lying on his death bed, and seeing his master standing by, he eagerly caught the hands of his oppressor, and kissing them, said, ‘*these hands have brought me to heaven.*’

In dark and perplexing cases, study the histories of *Jacob, Joseph, Nehemiah, Daniel*, and other eminent characters who lived in difficult services; and learn from them to *trust*, where you cannot *trace* the designs of providence.—If, at any time, you are discouraged in your endeavours to please man,

E 3

look

* Rom. viii. 28.

look to God ;—He will accept the feeblest service done for his sake :—He is easy to be pleased, though man is not.—He rends the rocks, but will not *break a bruised reed** : He *inhabits eternity*, and He dwells also in *the humble and contrite heart†*.

For a christian servant considers his work as appointed of God, though delivered to him by the hand of man ; he is, therefore, found serving God, in his worldly service :—performing it, not only as in his sight, but also as his *will*. And this softens his yoke, and removes the mistake of his service being a meanness, or a drudgery ; since he knows that it is both the honour and the joy of ANGELS to do their Lord's will, whether it be to crush an immense army, like *Sennacherib's‡* ; or to wait upon a poor prisoner, like *Peter§*.

One of the wisest of the ancient Philosophers, (who nevertheless lived and died in service) observes, that “ here, as in a
“ Theatre, every one of us has his proper

“ part

* Isa. xlii. 3. † Isa. lvii. 15. ‡ 2 Kings xix. 35. § Acts xii. 7.

“ part allotted to him, nor should we regard
 “ who is appointed to act, (suppose) the
 “ Prince or the Beggar, the Master or the
 “ Servant ; but who shall perform his own
 “ part best.”—And a wiser than he exhorts,
 ‘ *Art thou called being a servant ? care not for*
 ‘ *it ;*’ (that is, it is a small and momentary
 consideration to one who has such views,
 and hopes as a Christian) ‘ *for he that is*
 ‘ *called in the Lord, being a servant, is the*
 ‘ *Lord’s freeman**.’

It is also such a servant’s comfort to
 know, that, whatever part or service he is
 appointed to perform, and whatever present
 discouragements he meets, his *labour shall*
not be in vain in the Lord†.—He is a master
 who may *raise* vast expectations in the
 hearts of his servants, but he cannot *disap-*
point the least.—The dying reflection of a
 servant of one of our English Kings, is full
 of instruction to us all in this respect.—
 Stripped in his old age of that honour and
 wealth to which he had been raised ; and to
 which few subjects ever attained, he justly
 exclaimed,

* 1 Cor. vii. 21, 22. † 1 Cor. xv. 58.

exclaimed, “ *had I but served my GOD as
“ faithfully as I have served my Master, HE
“ would not have forsaken me in my gray
“ hairs!*”

CHAP. VIII.

SHOULD it be your lot to dwell where disorder and profaneness prevail, and where your serious views and conscientious regard to God and his word may be scorned ; be in nothing terrified by your adversaries : which is to them, an evident token of perdition ; but to you of salvation, and that of God. For to you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake*.

Endeavour to derive instruction even from such scenes as these ; (for every place is a school to the wise) observe, how every thing proves the value of religion :—see how man sinks into ruin and wretchedness as he forsakes his God :—observe, in what a variety of ways the corruption of nature breaks out, particularly in the tongue, *that world of iniquity*† ; mark how vile a slavery sin is ; and how degraded

* Phil. i. 28, 29. † James iii. 6.

degraded a character every man becomes who lives under its dominion.—Forgetting God (like the Prodigal) he forgets *himself*; wanders on, committing outrages against every thing sacred and serious.—Observe, however, that the very outrages he commits against religion, prove its inestimable value.—*You* know that it would bring him back to a *Father*; *you* feel that it would bring him to *himself*.

Need I add here, that such a wretched state of things is a constant occasion of gratitude to a Christian for his own deliverance; and should teach him continually to cry, ‘*what shall I render to the Lord for all his benefits**?’ and how shall I best recommend these benefits to others?—On this subject permit me to drop a few hints.

In whatever circumstances you live, endeavour to do all the good you can with the least harm: and to this end, be careful that the face of your profession be as reasonable and amiable as possible; like the Psalmist, when he said, “*I will behave myself WISELY*

in

* Pf. cxvi. 12. † Pf. ci. 2.

in a perfect way†. There is a crude or unripe sort of piety, which, indeed, ought not to be mistaken for hypocrisy, but is so like it, that the mistake is easily made.

The following account given me by one whom, from the frankness of his acknowledgments, I ought to call HONESTUS, will sufficiently explain what I mean.

‘ Though, at my first setting out in religion,’ said he, ‘ I was sincere in the main, I was yet so enthusiastical and conceited ; so harsh and untractable, that my most candid acquaintance scarcely knew what to make of me.—I mistook a stiff and whimsical singularity for christian simplicity ; and little suspected the temper which lurked under it.—When I had been rude, I called it faithfulness ; and when I suffered for my rashness or imprudence, I supposed it was for righteousness sake :—other Christians met persecution, but I *invited* it :—others left the world, but I *quarreled* with it.—So little did I consider the time and place for serious things, and
introduced

‘ introduced them in so strange and improper a way, that when I tried to make my friends serious, I often provoked them to laugh.’

‘ These mistakes’ said he, ‘ while they took away all weight from my character, occasioned disgust at other things in me which were scriptural and praise-worthy ; and made me rather an hindrance to the cause of religion, than an help.—For while I justly lamented the errors of those I lived with, I forgot that I, in some measure, promoted the very errors I lamented : —I considered not, that for want of mixing *good sense* with *good things*, I myself became a sort of argument for their vanity and extravagance.—Were they checked at any time on these accounts, they immediately cried, “ What ! would you advise us to imitate HONESTUS ? ”

Those who have the cause of true religion at heart, cannot but be grieved when they
see

see it thus misrepresented; and that, not only by designing hypocrites, but by men who, like HONESTUS, really mean well.—Christianity is, indeed, simple, but not rude: plain, but not proud; mortified, but not morose. If the Christian is *a pilgrim and a stranger upon earth**, he is also (like Abraham among the sons of Heth†) to be a *wise and amiable* stranger.—He should be too *simple* to fall into affectation; too *real* a character, to act a part; and too well acquainted with the evil of offences‡, to raise them unnecessarily. In a word, when he fasts, *he is not to be as the hypocrites of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: on the contrary, he is to anoint his head, and wash his face, that he may not appear unto men to fast, but unto his Father which is in secret; that his Father, which seeth in secret, may reward him openly§.*

While I am labouring to remove blemishes

* Heb. xi. 13.

† Gen xxiii.

‡ Matt. xviii. 17.

§ Matt. vi. 16,—18.

mishes from the face of your holy profession, let me not forget to mention an injudicious, and therefore injurious way of speaking upon some of the more difficult truths you have been taught to receive. I mean to persons inexperienced, or prejudiced. *To every thing there is a season, and a time to every purpose under the heaven;—and he hath made every thing beautiful in his time**.—But there is a talking of such truths at random; and a beginning at the wrong end.—St. Paul reminds the Corinthians of his care and kindness in withholding stronger meat, when they were only capable of receiving *milk*†; and instructs the Romans, to *receive him that is weak in the faith, but not to doubtful disputations*‡.

Be careful also, lest in your zeal for some truths that are more plain and important than the former, you seem to slight others. Maintain the truth, but let it be the *whole* truth; lest you strengthen the prejudices of those you would serve, against the truth.—For instance, if you find any of your fellow-servants disposed to attend to serious

F

con-

* Eccl. iii. 1,—11. † 1 Cor. iii. 2. ‡ Rom. xiv. 1.

conversation, but ignorantly building upon their own merits for acceptance with God; take care that you do not confirm them in their error, by a rash, crude, or unscriptural opposition.—Let them see that you are not only zealous *in* good works, but zealous *for* them, when they are not made the foundation of a sinner's hope.—No real Christian, indeed, ever *meant* to speak of faith to the prejudice of holiness, or to set up justification on the ruins of regeneration; and yet I have heard some talk as if they did, and have observed, that their injudicious manner of treating the subject, only tended to confirm the blindness of those they meant to enlighten.

Above all, when you treat of religious subjects, avoid passionate or rude expressions, not only because they are a disgrace to your profession, but also because they will defeat your very design; *for the wrath of man worketh not the righteousness of God**.

As I have been speaking throughout this chapter

* James i. 20.

chapter to such only as make a serious profession, I hope what has been said, will be sufficiently plain to them.

And may the mistakes I have mentioned, and many others which I have not room to notice, be far removed from your character, my christian friends! Instead of such doubtful appearances, *do all things without murmurings and disputings: that ye may be blameless and harmless as the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom I pray earnestly that ye may shine as lights in the world**.

CHAP. IX.

TO assist you in this noblest of all Aims, I shall, in this chapter, collect together those passages of scripture which were written for your particular use. You will have them here in one view, and at hand; and I wish you to get them by heart, as infallible rules for your conduct and comfort. It will be profitable also for you often to reflect

F 2

upon

* Phil. ii. 14, 15.

upon them as part of the very profession you make among men.

It is as if you said, *chuse ye whom ye will serve*; but we are the followers of one who, to the greatest promises hath connected the following commands, and which, as his disciples, we receive as *our* rules of action. —*Servants, be obedient to them that are your Masters according to the flesh, with fear and trembling; in singleness of your heart, as unto Christ: not with eye service, as men pleasers, but as the servants of Christ; doing the will of God from the heart: with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.* Eph. vi. 5,—8.

As those who should be jealous of the honour of their profession, christian servants are charged to *count their own Masters worthy of all honour; that the name of God, and his doctrine be not blasphemed. And they that have believing Masters, let them not despise them, (i. e. pay them less respect) because they are brethren;*

brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit : these things teach and exhort.

Nor is any teacher to be regarded who would lessen the authority of these rules, for the apostle adds, *if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud, knowing nothing.* 1 Tim. vi. 1,—4.

Christians, therefore, truly in earnest, will feel themselves under peculiar obligations to be obedient to their own masters, and to please them well in all things : not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. Tit. ii. 9, 10.

If others say, ‘ I am disposed to act well, ‘ when I am *treated* well,’ a Christian should recollect, that the conduct above-mentioned is enjoined, *not only to the good and gentle, but also to the froward.* For this is *thank-worthy, if a man for conscience sake toward God*

endure grief, suffering wrongfully.—For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but, if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God: for even hereunto were ye called. 1 Pet. ii. 18,—21.

Bear with me then, my christian friends, while in love I warn you to reflect, that if, instead of regarding this your profession, any one of you should leave the parlour with murmurs:—if he should enter among his fellow-servants with angry and reproachful expressions when his will is crossed, or his conduct blamed:—if he should slight the family worship because it may not be conducted exactly to his taste:—if he should make light of a stated agreement or contract, or forget that *the inordinate love of money is the root of all evil**, and prepares the heart for every thing that is mean and false:—if he should be found wasting, or making away with that which the very secrecy he employs proves he feels to be wrong:—in a word, if he should not
be

* 1 Tim. vi. 10.

be distinguished from other servants by his regard to the scriptural rules I have just mentioned, upon what ground are they to take him for a Christian? and how is the doctrine of God our Saviour to be adorned or recommended by him?

I affectionately intreat you also to reflect, how awful the case, if any of you should thus become their stumbling block!—Or lead them to suppose that Christianity is rather a name or notion that puffs up its possessors, than that holy religion which the scriptures describe!—I say, reflect how awful it is, for a christian professor thus to become a witness against Christianity; and an assistant to *the God of this world in blinding the minds of them that believe not**.

On the other hand, consider what a testimony such a conduct as the scriptures abovementioned recommend, must leave in every family where it is really found.—Men often laugh and scoff at a Christian, when their consciences are secretly pierced with

* 2 Cor. iv. 4.

with the truth of his profession.—They are more goaded by truth than they chuse to confess.—Few, indeed, are so hardened in ignorance and sin, but at one time or other, they are ready to cry, ‘ *Let me die the death of the righteous! Let my last end be like his*!*’ Nor is any station so low and contracted, nor any prospects so unpromising, as to forbid us to hope for success by a *patient continuance in well doing*†. For God, who works by instruments, often glorifies his power by employing such as men despise; and when HE pleases to work by such, nothing can prevent his design.

NAAMAN, *Captain of the host of the King of Syria, was a great man with his master, but he was a leper.—And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman’s wife: and she said unto her mistress, ‘ would to God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy‡.’*

Now

* Num. xxiii. 10. † Rom. ii. 7. ‡ 2 Kings v. 1,—3.

Now from the simple report of this little captive, what surprising consequences followed!—The report is carried to her Lord :—the King of *Syria* sends in behalf of his favourite officer to the King of *Israel*; and *Naaman* goes to the Prophet.—He is first led (and that by one of his *servants*) to cease from his reasonings on a divine appointment :—he then submits to it :—he receives health :—he acknowledges the true God :—he gives HIM glory; and becomes a monument to all generations of the mighty effects which that God sometimes pleases to produce by a *servant's* report.

Let me add here, that I have found *Naaman* to be not the only leper recovered by such a report.—I have known a more desperate leprosy than his, healed in a similar way.—I have seen, among other instances I could name, one of the most abandoned Youths I ever knew, induced by the patient example and affectionate persuasion of his father's servant to turn his eyes to the true *Fountain opened for sin** in the Gospel.—

A man

* Zech. xiii. 1.

A man whom the Youth had before, long scorned and insulted, because, like *Cain*, *his own works were evil, and his brother's righteous**.

Fear nothing, therefore, standing in your appointed station, and in a right spirit; nor on any account, let *thine heart envy sinners*, in their momentary blaze: *but be thou in the fear of the Lord all the day long; for surely there is an end, and thine expectation shall not be cut off†.*—The highest and happiest ambition of a rational creature is to stand waiting for that commendation ‘*Well done, thou good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the JOY OF THY LORD‡.*’

CHAP. X.

AS a Christian Minister and Friend, I must not forget those servants who, though of very different descriptions, are yet, at present,

* 1 John iii. 12. † Prov. xxiii. 17, 18. ‡ Matt. xxv. 21.

present, destitute of serious religion:—that religion whose principles and spirit I have stated, and whose disciples I have described. Such may have read this address thus far, and ought by no means to meet a conclusion, without having *their* case also regarded:—a case, indeed, which their Minister cannot but regard with the tenderest compassion, and therefore adds a few reflections for their particular consideration and use.

And such I would affectionately intreat to examine, whether what shall be here addressed, is not the plain declaration of God's holy word, quite apart from matters of private opinion, or doubtful disputation. —All I wish for, is to call your attention to your Bible;—to bring forward what God has so repeatedly said, and what your heart, and the Preacher's too, is so wretchedly disposed to forget.

Let me also intreat you to be wise in *time*; for the greater part of mankind are
cut

cut off, before they begin to think seriously:—*they die without wisdom** because they die without taking *warning*.—Like that Senator, who, as he went to the assembly, had an account put into his hand of a conspiracy formed against his life, he was, however, too much engaged to attend to it, and, therefore, put it, for the present, into his pocket.—He intended to read it when he had opportunity, but was stabbed before that opportunity came.

It is with the same design that I now put this paper into *your* hand. There is, indeed, a conspiracy formed against your Life: yea, against the dearest part of it, your Soul, which is very soon to enter an assembly composed of *all nations, tongues, and people*, standing before GOD, THE JUDGE OF ALL.—In the way, an *Adversary*† lies in wait to stab its best interests to the heart; Sin poisons the dagger in his hand; and a careless unbelieving state of mind affords him opportunity.—In such circumstances, shall I scruple to warn you in the plainest

terms?

* Job. iv. 21. † 1 Pet. v. 8.

terms?—God forbid!—My silence, would hazard my own safety. I cannot forget what was once said to a Minister, *‘ If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand*.’*

The interests, therefore, of your Soul are your dearest interests. You will forget the loss of all other things, but this loss is irreparable: losing this, all is lost. *For what shall it profit a man, if he should gain the whole world, and lose his own Soul? Or what shall a man give in exchange for his Soul†?*

Presumptuous minds, *blinded by the god of this world‡*, may, indeed, seek to overwhelm every consideration of this kind with Scoffs and Ribbaldry, and try to harden themselves and others against the evil day, by the worst of all hopes, namely, *that God is not to be believed*. But nothing is altered by this desperate conduct;—the awful FACT remains:—Time flies apace;—Eternity approaches, whether we prepare for it

G

or

* Ezek. xxxiii. 8. † Mark viii. 36, 37. ‡ 2 Cor. iv. 4.

cut off, before they begin to think seriously:—*they die without wisdom** because they die without taking *warning*.—Like that Senator, who, as he went to the assembly, had an account put into his hand of a conspiracy formed against his life, he was, however, too much engaged to attend to it, and, therefore, put it, for the present, into his pocket.—He intended to read it when he had opportunity, but was stabbed before that opportunity came.

It is with the same design that I now put this paper into *your* hand. There is, indeed, a conspiracy formed against your Life: yea, against the dearest part of it, your Soul, which is very soon to enter an assembly composed of *all nations, tongues, and people*, standing before GOD, THE JUDGE OF ALL.—In the way, an *Adversary*† lies in wait to stab its best interests to the heart; Sin poisons the dagger in his hand; and a careless unbelieving state of mind affords him opportunity.—In such circumstances, shall I scruple to warn you in the plainest

terms?

* Job. iv. 21. † 1 Pet. v. 8.

terms?—God forbid!—My silence, would hazard my own safety. I cannot forget what was once said to a Minister, ‘ *If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand**.’

The interests, therefore, of your Soul are your dearest interests. You will forget the loss of all other things, but this loss is irreparable: losing this, all is lost. *For what shall it profit a man, if he should gain the whole world, and lose his own Soul? Or what shall a man give in exchange for his Soul†?*

Presumptuous minds, *blinded by the god of this world‡*, may, indeed, seek to overwhelm every consideration of this kind with Scoffs and Ribbaldry, and try to harden themselves and others against the evil day, by the worst of all hopes, namely, *that God is not to be believed*. But nothing is altered by this desperate conduct;—the awful FACT remains:—Time flies apace;—Eternity approaches, whether we prepare for it

G

or

* Ezck. xxxiii. 8. † Mark viii. 36, 37. ‡ 2 Cor. iv. 4.

or not ;—and *God is not a man, that he should lie ; nor the son of man, that he should repent**. He hath declared his purpose : He hath warned us of our danger : He hath pointed out our remedy : it is his perfection that He cannot change, or deny himself ; and therefore, he calls upon us to change ; that is, to *turn to him, and live†*.

Such as think to avoid a danger by turning their eyes from it, have been well compared to that silly bird, who, when closely pursued, thrusts his head into the sand or a thicket : and because he does not see his pursuers, vainly hopes that they have lost sight of him.

But *Wisdom crieth without, How long, ye simple ones, will ye love simplicity ? and the scorers delight in their scorning, and fools hate knowledge ? Turn you at my reproof‡ !*—Our wisdom then consists, not in shutting our eyes against a danger, but in opening them to discover a refuge.—Not in refusing to hear the charge brought against sin, saying
with

* Num. xxiii. 19. † Ezek. xviii. 32. ‡ Prov. i, 20,—23.

with the wicked, ‘*Tush, thou God, carest not for it;*’ but in humbly confessing the evil;—submitting to HIS account of it;—and embracing the remedy HE hath provided against it. For all attempts to conceal or excuse this evil are as vain, as they are presumptuous: it meets us in the Scriptures; in the History of every age; in the Scenes of every day; and in our own Consciences, if they are not blind or feared.

Man, indeed, may chuse to make light of his guilt, but he should recollect that he is not to be the JUDGE.—A Criminal, may plead for mercy, and embrace it in any way it is offered, but in what Court is he allowed to *decide upon his DESERTS?*

How the Governor of the universe ought to punish sin, and what a government of infinite perfection, like his, requires, we (insects as we are before Him) can form no right notions of.—It is folly, and presumption of the worst kind, when *we* attempt to

determine what HE ought to do.—There is but one way left for wisdom to chuse, namely, where we cannot guide ourselves, to accept of an infallible Guide: and what we cannot know *without* God, to come and learn *of* God.—When we look around us, and can see no other assurance of safety—no other probable rest for the sole of our foot; surely it is our wisdom then, to prepare for the worst that can possibly happen, and come and rest on that foundation which he has laid in the work of a REDEEMER.

Surely, I say again, if any thing deserves the name of wisdom, it is to shun the danger HE points out, and embrace a method of safety which HE recommends: nor can Folly itself be more foolish, than to plan, not only without his counsel, but *against* it.

But what is this counsel?—(for I am labouring to persuade you to abide by none but his) What hath he said to every one of us?—Is it not that *he hath appointed a day in which he will judge the world in righteousness* * ?

—that

* Acts xvii. 31.

—that we should *stand ready* to meet that day, because it cometh when least expected*, and, that *it shall be more tolerable for Sodom and Gomorrah in that day, than for those who have lived under greater advantages and neglected them†?*—He, who is *as a man taking a far journey, and hath committed to every one his work‡*, speaks of a servant who should say in his heart, ‘*my Lord delayeth his coming,*’ and accordingly pursues his evil course, equally regardless of God or man: but what is the consequence? *The Lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and appoint him his portion with the unbelievers§.*

He farther assures us, that it is not enough that we have not been riotous or injurious, like the servant above:—He informs us, that we have each a *talent* to improve; which you will find described at large in Matt. xxv.—You will there see another servant (which is every careless sinner) coming and declaring that, after

* Matt xxiv. 44.

† Mark vi. 11.

‡ Mark xiii. 34.

§ Luke xii. 45, 46.

entertaining hard thoughts of his master's requirements, he had gone, in a sort of despair, and *hid his Lord's talent in the earth*; 'Lo there,' says he, 'thou hast that is thine!' What followed this wretched excuse, and became of him whom our Lord calls a *wicked and slothful servant*, I (who would fain secure you from his end) intreat you to read; and, with it, that very awful, but instructive account of the great day which immediately follows it.

To listen, then, as this servant did, to our own vain thoughts, or those of our unbelieving companions, instead of attending to these gracious warnings of our Lord, is certainly one of the most desperate delusions that ever entered the human heart.—
 'I shall do as well as others,' says a thoughtless creature; but should he not first learn from the Judge of the whole earth what others are doing?—Should he embark soul and body on the ocean of Eternity upon such a presumption as this? (a sort of presumption upon which he would scarcely
 risk

risk a shilling of his property) and, especially, after being expressly charged, not by his Minister only, but by his SAVIOUR, to ‘*strive to enter in at the strait gate**:’ and assured that ‘*broad is the way that leadeth to destruction, and many there be that go in thereat*: but that, ‘*narrow is the way which leadeth unto life, and few there be that find it†.*’

To rescue you, therefore, from a *world which lieth in wickedness‡*;—to prevent your committing a mistake for which no remedy is provided in eternity;—and to awaken you to the pursuit of eternal life before *the night cometh when no man can work§*; I have brought forward these scriptures: and add my fervent prayers, that they may be accompanied with a divine blessing to your heart.

C H A P.

* Luke xiii. 24. † Matt. vi. 13, 14. ‡ 1 John. v. 19.
§ John ix. 4.

CHAP. XI.

A Pious old Divine of the last Century has some remarks so applicable to what has been said, that I shall select and abridge a passage or two for your use.

“ Some,” says he, “ are so carried away
 “ by the stream of evil company, that
 “ when one and another is cut off, it does
 “ not daunt them, because they see not
 “ whither their companions are gone.—
 “ Little do they think how such are now
 “ lamenting the madness of a careless state.
 “ —In Luke xvi. the rich man in hell
 “ would fain have had one sent to warn
 “ his five brethren, lest they should come
 “ to that place of torment.—Probably, he
 “ knew their minds and lives, and knew
 “ that they were hasting thither, little
 “ supposing that he was there.”

“ I remember being told of a man who
 “ was

“ was driving a flock of lambs upon a
 “ bridge over the *Severn*; and something
 “ hindering their passage, one of the lambs
 “ leaped upon the wall of the bridge, and
 “ fell into the stream; the rest seeing him,
 “ one after another leaped also over, and
 “ were drowned. Those that were behind
 “ little suspected what became of them
 “ which were gone before, but thought
 “ they might venture to follow their com-
 “ panions.—Even so it is with unconvert-
 “ ed men; one dieth by them, and drops
 “ into hell, and another follows; and yet
 “ they pursue the same course, not con-
 “ sidering where their companions are
 “ gone: but when death hath once opened
 “ their eyes, and they see what is on the
 “ other side of the wall,—what would they
 “ give to return!”

“ Moreover,” continues he, “ they
 “ have a subtle and malicious enemy,
 “ whose principal business it is to prevent
 “ their conversion, and keep them quiet and
 “ secure*. And this he attempts by per-
 “ suading

* Luke xi. 21.

“ suading them to disbelieve the scriptures ;
 “ —or, not to trouble their minds with
 “ such matters ;—or, by persuading them to
 “ think ill of a godly life ; and that they
 “ may be saved without conversion ; and
 “ that there is no need of all this stir and
 “ anxiety about it.—He will tell them
 “ that God is so merciful that there is no
 “ danger ; at least that they may stay a lit-
 “ tle longer, and take their pleasure, and
 “ follow the world at present, and repent
 “ hereafter.—By such delusions as these,
 “ *Satan* keeps them captives, and leads
 “ them to ruin.”

But consider, I pray you, what is this
 repentance *hereafter* that so many are thus
 deluded with?—Can they repent without
 the grace of God?—Are they likely to ob-
 tain that grace, who continue to neglect
 and despise it?—My concern for your safety
 obliges me to add, that nothing can be
 more express than the declaration of our
 Judge, that there is a time approaching
 in which those who have *set at nought his*
counsel,

counsel, shall, indeed, call, but receive no answer.*

If, therefore, *fools make a mock at Sin†*, and if, more *foolish* still, they despise their only remedy, turn from them to the voice of wisdom, and of God, in Proverbs, ch. i. for there you will see expressly described, both the *Character* and *End* of such men.

CHAP. XII.

SUCH scriptures as have been mentioned, it is confessed, have a tendency to disturb and wound those who live in a careless and unconverted state: they were, indeed, written with this very design: let such, however, recollect that *faithful are the wounds of a Friend‡*.

When your body is disordered, you send for a physician or surgeon, and willingly submit to whatever he prescribes:—you depend upon his skill and integrity through, perhaps, a tedious and painful operation, if,

perad-

* Prov. i. 28. † Prov. xiv. 8. ‡ Prov. xxvii. 16.

peradventure, you may at length regain your health.—But what is the health of a dying body compared with the salvation of an immortal soul? Or who is that earthly physician, that may be trusted like the heavenly one, whose advice we have heard?

Much more pleasant is a Minister's work, when he is called to heal a broken heart, than to break an hard one.—To warn you of your danger, is, indeed, our duty, but to congratulate you on your safety would be our joy.—We join the angels in rejoicing over a returning sinner; and as we see you united to the flock of Christ, we are ready to cry, with the Apostle, *'What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy*.'*

With what pleasure was that letter written (though written in bonds) which was sent by a Servant, returning like a new creature to his Master?—" *I beseech thee*
" *for*

* 1 Thes. ii. 19, 20.

“ *for my son Onesimus, whom I have begotten in
 “ my bonds ; which in time past was to thee un-
 “ profitable ; but now, profitable to thee and to
 “ me. Whom I have sent again : thou, there-
 “ fore, receive him ; that is mine own bowels.—
 “ He, perhaps, departed for a season, that thou
 “ shouldest receive him for ever :—as a brother
 “ beloved ;—receive him as myself*.*”

You see plainly here, for what a Minister
 labours, and what is the proper effect of
 the Gospel ; and may He, who to meet
 our deep necessities, came down, and *took*
upon him the form of a servant†, and sends by
 whom, and in what way he will, give suc-
 cess to my endeavours for *your* benefit ! that
 receiving yourself the inestimable blessing
 of a saving conversion to God, you may
 become a blessing to every family you live
 with. Let your prayers be united with
 mine to this end.—And be not discouraged
 because you cannot pray as you would.—
 Pray as you can.—God looketh not at the
expression, but at the *heart* ; and hath de-
 clared that *he is nigh unto all them that call upon*
him‡.—The scriptures you read, will fur-

H

nish

* Philem. 10,—17. † Phil. ii. 7. ‡ Ps. cxlv. 18.

nish you with both matter and language for prayer, an example of which, I shall leave you at the conclusion.

If convinced of your sin and folly, and tired, like the Prodigal, of its slavery, you are desirous to return, remember how graciously our Lord invites *all that labour, and are heavy laden*, to come unto him for *rest**:—declaring, that he will *in no wise cast out him that comes*†.—that his blood shall cleanse such from the GUILT of Sin, and his Spirit deliver them from the POWER of it, and that he will freely give this *holy Spirit to them that ask him*‡.

As his Servants and Witnesses upon earth, we declare these truths; not only on the authority of his WORD, but as confirmed by OUR OWN EXPERIENCE.—We have been in your condition;—we were convinced of our danger;—we advanced upon the credit of his truth;—our prospects brightened as we advanced; and the more we know of religion and its Author, the more we feel and admire its evidence and importance: can we then help
adding,

* Matt. xi. 28.

† John vi. 37.

‡ Luke xi. 13.

adding, (though in an humbler sense)
 ‘ *That, which we have seen and heard, declare*
 ‘ *we unto you, that ye may have fellowship with*
 ‘ *us; and truly our fellowship is with the*
 ‘ *Father, and with his Son Jesus Christ: and*
 ‘ *these things write we unto you, that your joy*
 ‘ *may be full*?*’

It is in advancing, that you may expect the same increasing conviction: for a Christian’s evidence, grows with his experience. — *He that believeth on the Son of God, hath the witness in himself†; and in his time and measure shall be enabled to resist every temptation to Apostacy with the holy confidence of that old and faithful servant‡, who when urged to save his life by reviling his Master, replied, “ Eighty and six years have I served CHRIST, and never received any thing but kindness from him; how then can I now blaspheme my KING and my SAVI-OUR?”*



* 1 John i. 3, 4. † 1 John v. 10.

‡ Polycarp, bishop of Smyrna, supposed to have been a disciple of *St. John*, and the person meant by *the Angel of the church in Smyrna*. Rev. ii. 8.—He suffered about the year 167.

A PRAYER.

ALMIGHTY God, who dwellest in the high and holy place, with him also that is poor, and of a contrite spirit, and trembleth at thy word; mercifully attend to the cry of a poor sinner, who desires to approach thee in the name and mediation of thy Son Jesus Christ.

I am not worthy of the least of all thy mercies, for I have sinned against Heaven and in thy sight:—God, be merciful to me a sinner!

But who is a God like unto thee, pardoning iniquity, transgression, and sin!—Thou delightest in mercy; Thou hast often called, when I have refused:—Thou now cryest in my heart, ‘turn ye, for why will ye die!’—Turn thou me, O Lord, and I shall be turned;—heal me, and I shall be healed;—say unto my soul, ‘I am thy Salvation.’

Glory

Glory be to thy holy name, that, when I forgot thee, *thou didst remember me*, and still sayest '*seek ye my face*;'—pour upon me now thy promised *Spirit of grace*, and *supplication*, and incline my heart to reply, *thy face, Lord, will I seek!*'—Yea, *I will seek thee with my whole heart*; for *blessed is the man whom thou chusest*, and *causest to approach unto thee*.—Remember me, therefore, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation; that I may see the good of thy chosen.

Let the *Spirit of truth*, lead me into all truth: and so open the eyes of my understanding, that I may savingly understand the scriptures; and find that *Wisdom which giveth Life to them that have it*.

And since *thou hast given eternal life so freely*, and declared this *life to be only in thy SON*; grant that I may not be of *them that draw back unto perdition*, but of *them that believe to the saving of the soul*:—that my trust may be alone in the Lord, my Redeemer: yea, God forbid, that I should glory, save in his Cross, who took upon him the form of a servant! Give me *Rest* through his Labour;—*Health* from his Wounds;—and *Life* by his Death.

Grant

1 Grant also, O my heavenly Father, that *I may know what is the exceeding greatness of his power in them that believe.*—Let thy Spirit be *a living spring in my heart, springing up unto everlasting life.*—Make me *a living branch in the true Vine, that I may bring forth much fruit to thy glory.*—May I feel the *Joy of the Lord* to be my strength; and find, in every trial, his *Grace sufficient for me.*

O that thou wouldest bless me indeed, in sending these thy promised mercies! and that *thine hand may be with me in my station, keeping me from the evils and temptations which attend it.*—Bless me, and make me *a blessing to those I serve, those that serve with me, and to all my relations.*

As a servant, enable me to *walk before thee; acting as in thy sight; and serving Thee,* while I serve those thou hast placed over me.—Bless, O Lord, the Family in which I live, and help me to walk also before them *with all humility of mind; truth and soberness; diligence and patience; doing to others as I would they should do unto me, that I may adorn the doctrine of God my Saviour in all things.*

As

As a poor Pilgrim, travelling from time to eternity, help me to *walk by faith, and not by sight*.—*As my Day is, let my strength be:—shew me the path wherein I should walk, for I lift up my soul unto thee, and hold thou me up in it, and I shall be safe.*

As a helpless and dying worm, to whom shall I go but unto thee? Thou hast the words of eternal life;—Thou hast promised all I want; nor can I let thee go, *except thou blest me.*

Graciously protect me while I live; support me when I come to die; save, O save me from *the worm that never dieth!* and bring me, through the merits of my Redeemer, to that *rest which remaineth for the people of God.*

In his name, and for his sake alone, I ask those mercies, to whom, with Thyself, and the Holy Spirit, be all honour and glory, world without end. *Amen.*



[92]

As a poor Refugee, travelling from time
to eternity, keep me so near by faith, and
not by sight. — As my Day is, let my strength
be — for as the power of the Lord is
for I have my feet on the rock, and have
a firm and a good belief.

As a help, to com

E R R A T U M.

Page 20. For Judges v. 22. read Matt. xviii. 28.

Lately published by the same Author,

A Friendly Visit to the House of Mourning, 4d

A new edit. of Maclaurin's Sermon on Gal. vi. 14. 6d

